



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BRIEF MENTION

OLD TESTAMENT AND SEMITICS

SCHLIEBITZ, JOHANNES. *Išôdâdh's Kommentar zum Buche Hiob: I. Teil: Text und Uebersetzung Beihefte zur Z A T W*). Giessen: Töpelmann, 1907. 88 pages. M. 4.

This edition of the Syriac commentator is a welcome addition to the available material for the mere history of exegesis. For exegesis itself, it will have small value. Išôdâdh's commentary is divided into fifteen chapters, a varying amount of the text of Job being covered by each. There is no discussion of general plan and purpose and origin of the book; mere textual treatment, touching 200 verses. There is a quaint mixture of the objective and subjective points of view; of simple clarification and of fanciful rabbinical touches and marvels, though this latter element is not large. Satan is a reality; the assembly in which he addresses God is purely imaginary, to show that good and evil spirits are as thoroughly mingled as good and evil men. "Chaldeans in three bands" represent three evils Satan would implant in Job's heart. Job's illness is elephantiasis. He sits outside of the city gate, not as an outcast, but in order to advertise the low estate from which he will be delivered soon—more prevision than we credit Job with. Curious textual variations are followed; e. g., leviathan, the destroyer, in 3:7. In 4:12 Eliphaz derives his knowledge from the fathers, instead of from the following "vision." In 22:12 "the head of the stars" is Satan, fallen from heaven; 26:5 refers to those destroyed in the flood. "The great dragon" is rather prominent with Išôdâdh. "Stories of the Ephod" are read into 28:19; therefore he argues the book is post-Mosaic. Among various explanations of the behemoth occurs the interesting suggestion that it is the grasshopper.

Dr. Schliebitz gives a list of the various MSS collated for this work.

HEJCL, JOHANN. *Das alt-testamentliche Zinsverbot. Im Lichte der ethnologischen Jurisprudenz, sowie des alt-orientalischen Zinswesens*. Freiburg: Herder, 1907. 98 pages. M. 2.80.

Dr. Hejcl inquires, "Is the rigid prohibition of interest a primitive independent principle of the early Hebrews, codified by Moses and later legislators, or is it borrowed from other peoples?" His investigation leads to the conclusion that it is Semitic.

Considering primitive ethnological jurisprudence, he finds that in tribal communal life based upon marriage and blood-relationship, the prohibition of interest, as private property begins to develop, is a general phenomenon: the earlier duty of mutual aid is emphasized, and making personal profit of a fellow clansman's distress is viewed with detestation. Illustrations are cited from different epochs in Arabia: from modern African tribes, the Aztecs, ancient Germans, and Romans. Mohammed found it advisable to incorporate pre-Islamic practice in his system.

The possibilities of borrowing, Dr. Hejcl sees only in Egypt, Babylonia, or Assyria. In the first, no loan-contracts of early date are extant. The hatred of interest is shown by the "Negative Confession" and daily usage, down to the days of Bocchoris, (XXIV dynasty). It is possible that there is too much *argumentum a silentio* in this conclusion. Certainly the destruction of the old Egyptian free peasantry, and the absorption of the wealth by the temples, etc., was complete centuries before Bocchoris—as

was the practical dominance of the foreign mercenary and adventurer. The high civilization of the third millenium B. C., not to speak of the less clearly defined fourth, shows us commerce, art, manufactures, feudal conditions, taxation, organization, a financial standard in copper, suggesting a society very different from that in which interest is just appearing and is forbidden. There would seem no good reason for Bocchoris to concede to the temples fourfold the usual rate, unless they were already in possession of some such privilege. The relation between interest and rental should be considered—cf. Joseph's 20 per cent. rental, and interest and rental in Babylonia. It is possible that Dr. Hejcl does not make sufficient allowance for the peculiar conservatism of Egyptian formulae of expression, and in consequence holds to a conservatism in popular practice hardly justified.

In contrast with Egypt he sees in Babylonia and Assyria peoples economically progressive, with abundance of loan-contracts of very early date still extant. At no time do we see them in the condition of the primitive Hebrew, or of the early inhabitant of the Nile Valley. The commercial character of the population he contrasts with the simple agricultural peasantry of Egypt—exaggerating the difference, perhaps. The loan-contracts generally bear interest—the rate in Babylonia being usually 20 per cent. per annum for money, 25 to 33 $\frac{1}{3}$ per cent. for provisions. Johns' view that current rates in Assyria may have been 300 per cent. and 600 per cent. annually is followed. This we must doubt; but we may approve his rejection of Revillout's theory that loans without interest are due to Egyptian influence, and his answer that these are survivals of old tribal practice. Ethical feeling in Assyria he considers so blunted that the very conception of "usury," or of the possibility of excess in interest, had vanished. Yet this may be based upon a mere absence of technical terminology; and some of the *Šurpu* queries quoted (e. g., "Hath he given too little? Hath he gained too much?") may be too summarily dismissed.

Israel is recognized to be socially and economically a very young people, at its entrance into Palestine. As a conglomerate of "Bedouin" clans, primitive Arabian customs account for its opposition to interest: and there is no sufficient ground for attributing it to Egyptian influence. We may regard its attitude as an illustration of a universal ethnological phenomenon: a primitive social duty, later formulated into a legal duty and religiously grounded. This last feature Dr. Hejcl would consider the especial contribution of Moses. But the phrasing he considers post-Mosaic. Comparing Ex. 22:24 and Deut. 23:20, 21, he finds the older more parenetic, the later more specific, and more juristically expressed. In the earlier he sees opposition to Canaanite practices; in the latter, Babylonia is criticized. With reference to *הרביית*, Lev. 25:37, he rejects all tentative explanations hitherto offered, and argues that it implies the *poena conventionalis*—interest in form of a penalty for failure to return the loan at a given date. This appears sound: it will be generally accepted, though not all will regard its origin as being in a precaution against fluctuation in price. Ezekiel's use of the term is not noticed: it is probably earlier than Dr. Hejcl thinks.

Dr. Hejcl is hardly to be accused of deliberately taking out a brief for the immeasurable ethical superiority of the Hebrew law to the Babylonian, yet it is to be questioned if he does not, with most writers, exaggerate the Hebrew *praxis*. With regard to this latter, as well as regards the real object of the law, a reconstruction of the Deuteronomic society seems prerequisite. Ethnological jurisprudence can show us origin and development—it cannot demonstrate the social conditions of that particular epoch. Dr. Hejcl concludes that the prohibition is at best temporary, dealing with a local situation;

not a principle of universal finance. Now the Deuteronomic society is essentially patrician plus plebeian—or shall we say patriarch and dependent? A wealthy nobility and homeless poor are continually before us in the burdens of the prophets. Does the prohibition then apply to all loans to fellow-Israelites, or only to those made to the technical poor—the *lazzaroni* of modern Italy—the *muškēnu* of Babylonia, so carefully considered in the Code Hammurabi? the homeless *Plebs* of decadent Rome, for whom the state provided “*panem et circenses?*” whose ancestors Appius Claudius so bitterly antagonized, when it was proposed, upon condition of military service, to remit their indebtedness to patrician moneylenders, as was also proposed in Jerusalem in Jeremiah’s time? Is not the prohibition a clearly defined piece of class-legislation? comparable to government loans at a nominal interest to Irish peasantry? or French *monts de piété*? That it “prevented the concentration of property in the hands of a few” is not true to the facts of the situation: that it could not should be apparent upon a little reflection: that it was not expected to is shown by the jubilee provisions. “The poor shall never cease out of the land.” The larger property interests are not affected by it. To put it differently, an old practice of the days when private property was but partially developed is urged in dealing with those who were practically without private property. Pointing in the same direction is the inclusion of the stranger and sojourner in some of the later legislation: whereas Dr. Hejcl’s investigation accounts only for the waiving of usury in the case of an Israelite. It would be interesting if Dr. Hejcl should give us a study of Jewish methods of providing for their poor at various epochs. But these suggestions necessarily qualify the peculiar laudation sometimes accorded to the Hebrew provision against usury—such laudation usually assuming it to be a universal principle. That the rabbins later strove to construe it as such does not prove Deuteronomic practice, as Dr. Hejcl recognizes.

CHEYNE, T. K. *The Decline and Fall of the Kingdom of Judah*. London: Black, 1908. xlviii + 194 pages. 7s. 6d.

The methods, principles, and theories made familiar to the Old Testament scholar through many articles in the *Encyclopedia Biblica* and elsewhere, through *Critica Biblica* and *Traditions and Beliefs of Ancient Israel*, here receive a fresh exposition and defense. It can hardly be said, however, that they are made any more probable or attractive. The amount of learning and research revealed by this book as by all of Professor Cheyne’s works compels our admiration, but only makes the keener the practically universal regret that such magnificent abilities are not directed toward more profitable ends. Here and there the book contributes a valuable piece of information or a fertile suggestion, but this is small compensation for the greater loss in the perversion of judgment that is everywhere manifest.

KAPLAN, J. H. *Psychology of Prophecy. A Study of the Prophetic Mind as Manifested by the Ancient Hebrew Prophets*. Philadelphia: J. H. Greenstone, 1908. xii + 148 pages. \$1.50.

In Part I, “What Is a Prophet?” the author undertakes to correct certain popular misconceptions as to the nature and function of prophecy. This task occupies about one-half of the book and is but a popular statement of the commonly accepted results of scholarship concerning this subject. Part II briefly disposes of “Prophetic Genius,” pointing out its analogies to human genius in general and describing the prophets as

"the perfected embodiments of the Hebrew genius, that is, they were the political, economic, social, and religious geniuses of Israel all in one." In Part III, beginning with p. 81, the theme of the book, "Psychology of Prophecy," is taken up. Here are discussed in succession "Prophetic Call;" "Premonition, Prescience, and Prediction;" "Revelation;" "Dream, Vision and Audition, Ecstasy;" and "Inspiration." The book gathers up and presents in accessible and interesting form a large amount of material on these subjects not otherwise easily obtained. It is to be heartily recommended to all students of these subjects as the best discussion yet put forth. It was prepared as a thesis for the degree of Ph.D., in the University of Denver, apparently in the department of psychology.

HAUPT, PAUL. *Purim*. "Beiträge zur Assyriologie," VI, 2. Address to Society of Biblical Literature and Exegesis, December 27, 1905. Leipzig: Hinrichs, 1907. M. 4.

Professor Haupt recognizes several elements as fused in this perplexing Jewish festival: the two main features being a combination of the Babylonian and Persian New Year's festivals, at the vernal equinox, and the commemoration of Nicanor's Day, on the 13th of Adar (cf. II Mac. 15:36 and Esther 9:17). The book is the work of a Persian Jew about 130 B. C., portraying Nicanor under the name of Haman; Alexander Balas becomes Ahasuerus, and his wife, Cleopatra, is the prototype of Esther. Irene, the favorite concubine of Ptolemy Physcon, who besought him to abandon his plan of exterminating the Alexandrian Jews, contributes also to the figure of Esther. The so-called third book of Maccabees is an Alexandrian, Esther a Persian legend for Nicanor's day: Judith is suggested to be a Samaritan Purim legend, Pharisaic in atmosphere while Esther is Sadducean. DeGoeje's view that Esther is identical with the Scheherazade of the Arabian Nights is also interesting. Another striking parallel to Esther and Mordecai is pointed out in the action of Phaedymia and Otanes in overthrowing the Magian (Herodotus, 3, 68).

In the New Year combination indicated Mordecai and Esther are forms of Marduk and Ishtar, while Haman and Vashti are the Elamite gods, Humman and Mašti. A possible antagonism between gods of Babylonia and Elam is also made to suggest the battle between summer and winter—curiously, Professor Haupt fails to refer here to the Descent of Ishtar and her return. "Agagite" he amends to "Gagite," "northern barbarian;" Purim he plausibly argues to be "portions"—distributed gifts—a regular feature of New Year festivals. The explanation as "lots" is a case of folk etymology. Other interesting oriental New Year customs are pointed out. There is an element of weakness in all such parallels: the possible plots, motives, and human actions are relatively few: hence there is frequent independent coincidence. Yet the difficulties in the present book of Esther so make against its historicity that another interpretation seems essential. The chief features of Professor Haupt's careful exposition will receive respectful consideration, and probably general acceptance. The thesis is critically annotated—these additions, 30 pp., increasing the paper to 52 pp., indicate wide research and accurate scholarship.

LIDZBARSKI, MARK. *Kanaanäische Inschriften*. ("Altsemitische Texte," I. Heft.) Giessen: Töpelmann, 1907. 64 pages. M. 2.

This is the first volume of a series of "Altsemitische Texte," in which it is designed to place before the student available material for a knowledge at first hand of ancient

Semitic texts. These are printed in Hebrew letters with copious but concise footnotes. Few illustrations are given, but these facsimiles illustrate principal types. The general plan of the series is well conceived. It will place all the material available for a comparative study of dialects and idioms within the reach of students of limited means. More illustrations would be desirable, but would involve too much expense. Yet it would be well to include all possible seals, figures, and reliefs, though no more illustrations of texts are given.

The present volume includes Moabite, Old Hebrew, Phoenician, and Carthaginian inscriptions. The complete series, in eight numbers, will contain Old Aramaic, Middle Aramaic, Phoenician Fragments in Greek and Latin Authors, Old North Arabian, and Old South Arabian (three numbers). The material is generally familiar to the Semitic expert, and no notable contributions to or emendations of familiar readings are contemplated. The entire series will form a most welcome addition to the library of the young orientalist or scholarly biblical student and historian.

CARUS, PAUL. *The Story of Samson, and Its Place in the Religious Development of Mankind*. Chicago: Open Court Publishing Co., 1907. 183 pages.

A short controversy in the *Open Court* and *Monist* led to this investigation by Dr. Carus. His personal view inclines toward that of Roskoff, published in 1860, comparing the Samson story with the Herakles myth, but finding a religious—a Yahvistic idea, infused into it. Wellhausen was not far from this view: Steinthal sees solar myth only. Dr. Carus would, however, recognize more of a historical element in it: "I am perfectly willing to say that a man by the name of Samson (sun-like) may have lived: that he may have been born after the fashion described in the book of Judges: that he may frequently, on account of various love affairs, have become entangled in brawls with the Philistines: that these events were praised among his countrymen as deeds of valor, and that his adventures finally landed him in prison . . . I fail to see how these concessions can change the character of Samson as the hero of a solar myth." That is, to the personality conceded a number of solar-myth episodes have become attached as genuine adventures by J. about 1100 B. C. Dr. Carus introduces some interesting illustrations of the way historical characters like Alexander have been overlaid with marvel and myth.

The reader will find Dr. Carus' 160 pages very interesting, and though he will not accept all details, will probably accept his main contention, and the view that sun-worship existed among the primitive Danites. The author does not carefully establish historical connections; and however interesting some details like those of ass-headed divinities and ass-festivals may be, they do not always seem to belong to the subject. The numerous illustrations are helpful and the work as a whole is a useful popular contribution to comparative mythology and criticism of Hebrew history.

NEW TESTAMENT AND ALLIED SUBJECTS

"The Westminster New Testament." Edited by Principal A. E. Garvie. *The Gospel of St. Matthew*, by David Smith, 1908. 256 pages. *The Gospel of St. Mark*, by Rev. S. W. Green, 1909. 245 pages. *The Acts*, by Professor H. Andrews, 1908. 318 pages. New York: Revell. \$0.75 per vol.

The Westminster New Testament is to be published in ten small volumes. The books aim to meet the needs of those who are not scholars. The standpoint of the

series is that of modern critical scholarship of the more moderate type. The sections of Scripture are printed in small type, the notes in large, clear type. The use of the Authorized Version makes a waste of space, for it often involves explanations otherwise needless. The introductions to *Mark* and *Acts* are good presentations of the usually received opinions about the books, stated in moderate form. The date of *Mark* is assigned to "shortly before the fateful year 70." *Acts* "the general consensus of modern scholars" dates between 75 and 85. There is no discussion of sources in the early part of *Acts*, but the author speaks as though Luke were personally responsible for the contents of all sections of the book. The general historical reliability of *Acts* is affirmed, but there is no attempt to defend the historicity of speaking in foreign languages at Pentecost, or of certain other things. The editor of *Matthew* holds to the oral tradition theory of gospel sources. The guarantee of the faithfulness of the gospels "is the marvelous and, to the modern mind, almost incredible faculty of remembrance which the oral method is known to have developed in its practitioners." Where, one may ask, is there any evidence for either such tradition or such faculty in the early church? The modern advance in freedom of treatment of the gospels is shown in what not long ago would have been regarded as a dangerous use of phrases like "homiletical gloss" and "altered tradition." On the whole the books fulfil their purpose well.

MEYER, MAX. *The Sinlessness of Jesus*. (Foreign Religious Series.) New York: Eaton & Mains. 1907. 46 pages. \$0.40.

A superficial treatment without much value.

BARTH, FRITZ. *The Gospel of St. John and the Synoptic Gospels*. (Foreign Religious Series.) New York: Eaton & Mains. 1907. 87 pages. \$0.40.

Disparages the difference between the Gospel of John and the synoptic records, accepts the traditional view of the Johannine authorship, but acknowledges that he used great freedom in composition.

RIGGENBACH, EDUARD. *The Resurrection of Jesus*. (Foreign Religious Series.) New York: Eaton & Mains, 1907. 74 pages. \$0.40.

The position is that of the conservative throughout and especially when dealing with the sources, but the discussion is somewhat critical and of considerable value. He thinks that "whether one acknowledges a miracle or not is a matter of one's view of life and faith, not of historical judgment and scientific inquiry." "The resurrection of the Lord is, and remains therefore, an article of faith," but is the reanimation of the physical body essential to faith? Is it not just a question of historical investigation and of scientific inquiry?

WINSTANLEY, EDWARD WILLIAM. *Spirit in the New Testament: An Inquiry into the Use of the Word πνεῦμα in All Passages, and a Survey of the Evidence Concerning the Holy Spirit*. Cambridge: University Press, 1908. 166 pages. 3s. 6d.

This book contains an introductory survey of πνεῦμα in the LXX and uncanonical writings, the Greek text with annotations of 379 passages in the New Testament using πνεῦμα, and a brief study of the Holy Spirit in the New Testament and the apostolic

Fathers. The book is of value as presenting the actual uses of *πνεῦμα* in the New Testament, though giving the summary less fully than does Dr. Schoemaker's brochure on the subject (The University of Chicago Press). The treatment of the Holy Spirit is a judicious presentation of the actual usage of the term. By confining itself to the bare facts of linguistic usage the book misses the opportunity to inquire for the reasons of the varieties and changes of this usage; in which inquiry lies, after all, the real significance of the study of this subject.

BALJON, J. M. S. *Commentaar op de Brieven van Paulus aan de Thessalonikers, Efeziërs, Kolossers, en aan Filemon*. Utrecht: Van Boekhoven, 1907. 357 pages.

This commentary resembles its predecessors from the same hand. It is thoroughly scholarly, clear, brief, and irenic. Its author has recently passed away, creating a gap in the ranks of New Testament scholars which it will be hard to fill. He was a master of the language and the manuscripts of the New Testament, and he was also a good student of its history. All this knowledge he has used in this commentary, as elsewhere to good advantage. He devotes little space to controversy, but states what he thinks the apostle meant, and passes on. When he does refer to those who differ from him, it is always in the kindest manner.

Homiletically the commentary is not very helpful. It throws out no sermonic suggestions. Neither is it of much value to such as do not read Greek. These can use it, but not to much advantage.

Space does not permit us to give the author's views on many leading passages. Only a few can be instanced. The question of trichotomy or dichotomy (I Thess. 5:23) never came into the apostle's mind (p. 64). The doctrine of conditional immortality (II Thess. 1:9) has no support with Paul (p. 73). The ultimate purpose of election is service (Eph. 1:4 f.); election is for the sake of the non-elect (p. 106). In interpreting II Thess., chap. 2, one must not designate definite persons (p. 83). The atonement changes God's relation to the sinner because it changes the sinner (Col. 1:22) (p. 265). Baljon has no sympathy with Dr. H. Bavinck and other old-school Calvinists who hold that it made God cease to be man's enemy. This commentary, as well as his others, will well repay thoughtful and thorough study.

PATRISTICS

VÖLTER, DANIEL. *Die älteste Predigt aus Rom (Der sogenannte zweite Clemens-brief)*. Neu untersucht. Leiden: Brill, 1908. viii+71 pages. M. 1.50.

The so-called Second Clement belongs to the same group of literature as I Clement, Hermas, and our canonical I Peter and James. It is later than I Clement, I Peter, and Hermas, but is older than James. It was originally composed about 135 A. D. This entire group of writings originated in the same community or even the same society which consisted of gentile proselytes to Judaism who had no specifically Christian conceptions but only the most general knowledge of the Old Testament religion. Such Christian ideas as the work contains are due to a reworking. It originated in Rome where also it was revised probably for the people at Corinth. This redaction was sometime about 150-160 A. D.

The argument is based on very precarious grounds and the general conception of church history involved in it can hardly be said to have any considerable recognition.

SEEBERG, ALFRED. *Die Didache des Judentums und der Urchristenheit*. Leipzig: Deichert, 1908. vi+122 pages. M. 3.50.

Seeberg refers to a former discussion of his in which he sought to show that Judaism had a catechism for the training of proselytes and children which was known by John the Baptist and Jesus, and was taken over by the early Christian church and adapted to its own use. He held that this catechism consisted of a series of moral formulae and was preserved to us in the *Didache*. He now attempts to discover from the *Didache* and other early Christian writings two other "*Lehren*" of a catechetical nature. One of these contained the ideas of God and the other the eschatological conceptions of Judaism and the early church. Seeberg's argument is subject to the criticism made on his former discussion. Because various writings reflect the same general conceptions of God and eschatology does not argue very much for a catechetical derivation, nor does the fact that a number of writers speak of God as "the creator of the world" seem conclusive evidence that they have studied the same catechism.

Professor Seeberg has presented much interesting material but his thesis has been quite unsuccessfully defended.

LUPTON, J. M. *Septimi Florentis Tertulliani De Baptismo*. Cambridge: University Press, 1908. xlv+78 pages.

The series of Cambridge Patristic Texts is designed for the use of theological students. The present volume consists of a brief introduction to and commentary upon Tertullian's tract *On Baptism*. The introduction offers only a possibly homiletical analysis of this early deliverance upon immersion. Occasionally there is a strange hesitancy to state conclusions compelled by the evidence. A tendency to discover present usages of the church in the utterances of the great Carthaginian also appears. No contribution to Tertullian's view of baptism is made. The bibliography might betray more familiarity with recent literature upon related questions.

LIETZMANN, HANS. *Das Leben des heiligen Symeon Stylites*. [Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur, Dritte Reihe, Zweiter Band, Heft 4.] Leipzig: Hinrichs, 1908. vii+257 pages. M. 9.

The Jena church-history seminar has rescued Simeon Stylites from the realm of romance. The investigation is restricted to the main problems in the life of the first pillar-saint but has yielded a permanent contribution to the history of Eastern monasticism. The work on the sources is exhaustive, painstaking, and sane. The twenty-sixth chapter of Theodoret's *Historia Religiosa* as well as the biography by Antonius, together with all the variants, are published in full. The Syriac *vita* is translated into German by Hilgenfeld with telling effect. A penetrating history of the transmission of the various *vitae Symeonis* and a discriminating attempt to construct a consistent chronology and biography of the real Simeon conclude the survey. The customary explanation of the introduction of the pillar by this branch of anchorites is no longer tenable. The founder of the Stylite order did not pass the major portion of three decades upon a twenty-meter pillar to live nearer heaven but more completely to separate himself from the world and more severely to annihilate any remnant of personal freedom.

SCHULTHESS, FRIEDRICH. *Die syrischen Kanone der Synoden von Nicaea bis Chalcedon*. Nebst einigen zugehörigen Documenten. Berlin: Weidmann, 1908. (Abhandl. der kön. Gesellschaft der Wissenschaften zu Göttingen, Phil. Hist. Klasse, N. F., Bd. X, No. 2.) xiii+177 pages. M. 20.

For the text of the canons of the early councils, the Syriac versions are of great value, but have been little used. It is true that portions of them have been published in various quarters usually upon the basis of a single manuscript, and their evidence has been invoked in deciding some vexed questions. It was the absence of the list of books of scripture from the Syriac version of the Canons of the Synod of Laodicea that determined Bishop Westcott in rejecting that list, although some Greek and many Latin manuscripts include it. But the propriety of publishing a detailed critical edition of these early canons of the fourth and fifth centuries as the Syriac versions exhibit them calls for no justification. The historical study of a difficult and crowded period will be importantly aided by this edition. The canons are preserved in two Syriac versions, one of them made in A.D. 501, and the text now published is based upon seven manuscripts, mostly of the sixth, seventh, and eighth centuries. Both versions are printed, the one below the other, each accompanied by the variants of its manuscripts. Scholars who use Syriac, as most workers in the history of the eastern church are compelled to do, will find this an admirable source-book for the Synods of Nicaea, Ancyra, Neocaesarea, Gangra, Antioch, Laodicea, Constantinople, and Chalcedon—in short for that important time between 325 and 451 A. D. An index of some sort would have made the book more useful.

BECKER, HANS. *Augustin: Studien zu seiner Geistes-Entwicklung*. Leipzig: Hinrichs, 1908. 155 pages. M. 3.

The life of the great Augustine was so many-sided, and his influence so wide and far-reaching that it perhaps can never be fully interpreted. He surely did not fully interpret himself in his *Confessions*. There is, then, always room for one more study in his spiritual growth when it is a new investigation of the sources. Dr. Becker has evidently done a good piece of work, and we fully agree with him that "this Titan in the spiritual world has much to say to the restless, inquisitive men of the present."

CHURCH HISTORY

FURSAC, J. ROGUES DE. *Un mouvement mystique contemporaine. Le reveil religieux du pays de Galles* (1904-1905). Paris: Alcan, 1907. 188 pages. Fr. 2.50.

This volume comes in the "Library of Contemporaneous Philosophy." At several points in 1904-5 there were great manifestations of religious sentiment in France and Wales. M. Fursac made a tour in which he came into close contact with these movements, and applied his psychological training to the phenomena. In this book he has brought together the notes which he took in the course of his investigation. The work is sure to be read with interest by all who are occupied with problems of the religious life and the psychology of peoples.

Lettere di un Prete Modernista. Appendice dalla sospensione di R. Murri alla scomunica di A. Loisy. Roma: Libreria Editrice Romana, 1908. 288 pages.

Twelve letters by a modernist priest containing a full and free discussion of all the points involved in the Modernist controversy from the viewpoint of one who sympathizes with modernism, and who sees in it the salvation of the Roman church. The appendices covering 104 pages and treating eighteen different subjects add much to the value of the book.

Saint Bernard on Consideration. Translated by GEORGE LEWIS, M.A. Oxford: Clarendon Press, 1908. 169 pages. 3s. 6d.

We are indebted to Mr. Lewis for this the only English translation of Bernard's masterpiece—*On Consideration*. In a short introduction the translator reminds us that Bernard was born and flourished at a time when great events were taking place in the mediaeval world, and how more than any other man he directed them as he would. There are brief introductions to each of the five books and numerous valuable notes distributed all through the book.

HERON, JAMES. *A Short History of Puritanism.* A Handbook for Guilds and Bible Classes. Edinburgh: Clark; New York: Scribner, 1908. 236 pages. \$0.50.

Professor Heron very truly thinks that Puritanism has not yet had its day; that its history and achievements ought to be brought to the attention of young people, and indeed all people who still think that there should be a difference between the church and the world. In this little volume of 236 pages he has told the story in such a simple and attractive way as to win earnest readers to his point of view. This is not, however, to say that he writes as a narrow puritan. He points out the mistakes of Puritanism in a perfectly candid manner. We heartily commend the little book.

BEVERIDGE, W. *Makers of the Scottish Church.* Edinburgh: Clark, 1908. 212 pages. \$0.60.

The historian of the Westminster Assembly has very briefly but accurately and attractively brought to our attention the great lights of the church in Scotland. The list, of course, includes Patrick Hamilton, John Knox, Alexander Henderson, and, later, Thomas Chalmers, and Robert Rainy. The little volume of 212 pages should have a place in all Sunday-school libraries.

BOSSERT, A. *Johann Calvin.* Deutsche Ausgabe besorgt von Prof. Dr. Hermann Krollick, mit dem Bilde des Reformateur. Giessen: Töpelmann, 1908. 176 pages. M. 3.60.

It is rather remarkable that since Stäblin in 1863 and Kampschulte in 1869 there has appeared in Germany no satisfactory life of Calvin. Yet the amount of new bibliographical material is such as to make a comprehensive work desirable. Dr. Krollick has sought to supply this want by bringing out a German edition of Bossert's *Calvin* which appears in the series of "Grands Ecrivains Français." The chapters in the book are: Calvin's family; his classical studies; his law and theological studies;

his Institutes—the prefatory letter to Francis I, the conception of God, man, predestination; his journey to Italy; his first sojourn in Geneva; his banishment and recall; Calvin and Sadoleto; the reorganization of the Genevan church; the trial of Servetus; the triumph of the theocracy; Calvin as humanist, orator, and writer; and the outcome of Calvinism.

The editor adds eighteen notes covering nineteen pages closely printed on such subjects as: The authorship of Cop's address, Calvin's doctrine of predestination, the purpose of his visit to Ferrara, his influence in the Netherlands, England, and Scotland. The volume ends with a general bibliography.

Bossert's work is *multum in parvo*. In 176 pages he has condensed into a readable, really interesting narrative the essential facts of the life and work of the great Genevan reformer.

HARRIS, J. RENDEL. *The Cult of the Heavenly Twins*. With seven plates. Cambridge: University Press, 1906. 160 pages. 6s.

Twin worship is shown to be one of the oldest of religions, and its observance among primitive peoples, in Greece, in eastern and western Christianity, and among uncivilized races today, is ingeniously traced, with Rendel Harris' well-known literary charm. The result is a strange and convincing disclosure of new pagan survivals in mediaeval Christianity.

STEPHAN, HORST. *Luther in den Wandlungen seiner Kirche*. Giessen: Töpelmann, 1907. 8vo. 136 pages. M. 2.60.

This brochure constitutes Heft 1, of "Studien zur Geschichte des neueren Protestantismus," herausgegeben von Lic. Dr. Heinrich Hoffman und Lic. Leopold Zscharnack, of the universities of Leipzig and Berlin respectively. The aim of the writer is to show on the one hand the power of Luther's personality and its influence on subsequent Christian thought, and on the other hand that the prevailing conceptions of Luther from epoch to epoch have varied so widely in response to changes in ideals and modes of thought as in some cases almost to obliterate the real Luther. The many-sidedness of Luther readily lent itself to such treatment. In the Reformation time, even in his own lifetime, antinomians and legalists, fatalists and synergists, Osiandrists, Flacianists, and Philippists, all claimed for their views the support of Luther's writings. In the time of dominant "orthodoxy" Luther was portrayed as the narrow and intolerant dogmatist, refusing any sort of fellowship to Zwingli and Carlstadt because of their denial of the real presence in the Supper, waging an exterminating warfare against the Anabaptists because of their rejection of infant baptism, state-churchism, justification by faith alone, etc., with his hostility to Calvinism, synergism, etc. Pietists, so far as they sought to establish the legitimacy of their position in the Lutheran communion, pictured Luther as the devout mystic, spending much time in prayer and in the reverent study of the Scriptures, and the works of Augustine, Tauler, etc.; in the age of "Enlightenment" (Aufklärung) the revolutionary Luther burning the papal bull and law-books, contending for freedom of thought and liberty of conscience (as in the *Address to the Nobility of Germany*, *The Liberty of a Christian Man*, *The Babylonish Captivity of the Church*, etc.). The chief blot on his career was his ill-mannered and contemptuous handling of Henry VIII, in the eyes of a generation that gladly accepted the rule of the "benevolent despots." In the newer time, while representatives of different tendencies have all been glad to

find support for their positions in the writings and deeds of Luther, the objective spirit has come to prevail and earnest efforts are being made to bring into the light every scrap of extant material by or about Luther and to reconstruct his personality with all the elements of power and weakness just as it was. The author has fully illustrated the varying conceptions of Luther by quotations from the literature of each period and the monograph is one of much interest and value. The effect of the book is to show that Luther's personality has been central and dominant in German life and thought during the past four centuries.

KEHR, PAULUS FRIDOLINUS. *Regesta Pontificum Romanorum*. Jubente Regia Societate Gottingensi congegssit. Italia Pontificia. Vol. III. Etruria. Berolini: Weidmannus, 1908. lii+492 pages. M. 16.

This third volume of the regesta of the Roman pontiffs fully meets the expectation of mediaeval scholars and maintains in plan and execution a high level of excellence. Without the support of a learned society inspired by splendid ideals and commanding the services of a tireless and methodical collector like Professor Kehr an enterprise of such magnitude as the present could neither have been launched nor have been brought safely into port. Many earlier scholars have indeed cleared the way by assembling similar material, but all their collections, valuable enough at the time of their appearance, may now be declared to be superseded and shelved.

The present volume, covering only the pontifical privileges and letters issued for the province of Tuscany prior to the year 1198, contains a description of 1501 numbers. A list of these in chronological order introduces the volume and serves to give the student a general survey of the material. The fact that fully two-thirds of the total number of the listed privileges belong to the twelfth century would go to show how lamentably scanty the documentary material is for the earliest centuries of the papacy. On the heels of the preliminary list begins the detailed description of the privileges under twelve heads corresponding to the twelve dioceses (Florence, Pisa, Siena, Lucca, etc.) which make up the province of Tuscany. In connection with each diocese there is a minute bibliography followed by a description of the local archives and a review of their treasures. It is not without a certain comfort to his pride that the reader discovers in the preface that a number of congenial spirits have assisted Professor Kehr in this incredibly difficult compilation; none the less the labor has been supplied in the main by him and to him alone the honor is due. When the present collection is complete it will take rank with such long-established sources as the *Monumenta Germaniae* and the *Scriptores of Muratori* as the necessary and solid foundation for all our labors in connection with the mediaeval church and state.

COIGNET, C. *L'Evolution du protestantisme français au XIX^e siècle*. Paris: Alcan, 1908. 172 pages. Fr. 2.50.

This essay was inspired by Aug. Sabatier's *Esquisse d'une philosophie de la religion*. It aims at a demonstration of the net content of the gospel, divested from the unevangelical accretions of tradition and environment. The author reviews the reformatory thought in France previous to the Edict of Nantes, gives a careful study of the Edict, and of the later Gallicanism. The influence of Calvin and Kant on French religious thought are treated very adequately and the concluding chapter opens the way for constructive work, which is to be undertaken later.

HARNACK, ADOLF. *The Mission and Expansion of Christianity in the First Three Centuries*. Vol. I and II. Second, Enlarged and Revised Edition. London: Williams & Norgate; New York: Putnam, 1908. xv+514, vii+358 pages. \$7.00 net.

It is impossible to withhold enthusiastic admiration from such a work as Harnack's *Mission and Expansion of Christianity*, now in its second English edition. The new German edition of 1906, amplified and largely rewritten, is the basis of this new English edition, which is accompanied by a number of maps illustrating the extension of Christianity in the first centuries, and by a admirable indices. The maps drawn by Professor Harnack constitute a distinctive feature of the new edition; it will be remembered that Professor Harnack was at first unwilling to express his conclusions in maps. The conception and execution of this notable book are alike admirable. Harnack's firm touch, precise and encyclopedic learning, broad sympathy and appreciation, and brilliant historical style characterize the whole. More than ever, in this enlarged form, and with these helpful maps, it will be indispensable for the interpretation of early Christian literature and still more of early Christian life, in the stirring and mysterious centuries before Eusebius and Constantine. The second volume, "The Expansion of the Christian Religion," is of especial interest, tracing the progress of Christianity in every district of the ancient world, in specific and convincing detail. The unique interest and importance of the work have already been widely recognized. We notice a few misprints—Palledius, F. Flavius Clemens.

KRUGER, GUSTAV. *Dogma and History*. [The Essex Hall Lecture.] London: Philip Green, 1908. 84 pages. 1s.

In this popular lecture, Dr. Kruger puts into brief and readable form the thesis that the traditional dogmas of the Trinity and of Christology cannot stand the test of historical criticism. It is imperative that religious faith should be disengaged from these dogmas which are in danger of losing their authority as historical research proceeds. The true basis of faith he finds in the Ritschlian value-judgment. In this way he believes that it may be shown that "what is eternal in Christianity is completely independent of the formulas in which the churches of all ages have enclosed it."

SABATIER, PAUL. *Modernism*. [The Jowett Lectures, 1908.] Translated by C. A. Miles. With a Preface, Notes, and Appendices. New York: Scribner, 1908. 351 pages. \$1.25 net.

The lucid and suggestive interpretation of modernism by this famous French historian is of great interest. He identifies himself enthusiastically with the modernists, and, presupposing a general knowledge of the progress of the movement, calls attention to those features of it which seem to him to be most worthy of notice. He feels that it is the present government of the Catholic church rather than the church itself that is failing to understand the present crisis. He brings out clearly the limitations of Pope Pius X, with his provincial outlook, and his simple piety which leads him to take the information given to him through his advisors as reliable. For the pope, the crisis is simply one of insurrection, to be dealt with by ecclesiastical police measures. The modernists, on the other hand, have come to feel that a religion which rests upon the inner sense of harmony in life is more authoritative than one

which must appeal to coercion. Moreover, a veneration for historical growth, a sense of unity with the process of the centuries differentiates the modernists from the more individualistic Protestants. M. Sabatier feels that "the present crisis will not kill the church, it will transform her; the Catholic of tomorrow will be no longer a subject but a citizen." The four appendices, giving English translations of the two papal encyclicals and of the syllabus as well as the petition of the French Catholics regarding the Separation Act make the book the most valuable source-book in English for students of the movement.

PISANI, P. *L'église de Paris et la révolution*. Vol. I, 1789-1792. Paris: Picard et Fils, 1908. 348 pages. Fr. 3.50.

This excellent little book gives in graphic language, based on close and extensive investigation, the story of the first phase (1789-1792) of the schism produced in the French church by the religious policy of the National Assembly. Though very readable, as well as judicial in temper and scientific in method, the volume does not set forth any new or startling results. Truth to tell the religious history of the period has been so often reviewed that little has been left which the late-comer can gleam. The feature of the volume deserving special mention is that we have here a popular presentation in the best sense of the word. While its simplicity and clearness render the volume accessible to a large circle of readers, the solidarity of its construction successfully repels the criticism of the learned. American readers may in this connection take note once more of the special genius of French authors for combining profound research with the requirements of literary form.

COMPARATIVE RELIGION

HENRY, VICTOR. *La magie dans l'Inde antique*. Paris: Nourry, 1909. xxxix + 286 pages. Fr. 3.50.

The aim of this book, as its title implies, is to give an account of magic as found in ancient India, and also to treat in a more general way of the place of magic in human development and its relations with various cognate phenomena. As a study of Indian magic it is based upon the Atharva Veda and the Kauçika Sutra, and it gives an exposition of methods of divination, charms of long life, prosperity, marriage, etc., and rites of black art.

Magic and myth the author considers hardly more than different aspects of the same primitive interpretation of Nature. Nor is magic to be sharply distinguished from early religion, for normally the magician is the priest. Professor Henry does not agree with Frazer that religion is "the despair of magic," nor with the view that magic is essentially different from religion in recognizing "secondary causes." In fact, "magic and religion are only diversified forms of myth, which is science in formation."

BIGELOW, W. S. *Buddhism and Immortality*. Boston: Houghton, Mifflin & Co., 1908. 75 pages. \$0.75.

In view of the breadth of the subject of this lecture, the reader is surprised to learn that the author treats primarily the Japanese-Buddhist *Tendai* and *Shingon*,

two only out of many *sects* of Northern, or Nepaulese Buddhism which is closely related to Brahmanism, in distinction from the Southern School of Ceylon.

The author takes as a basis the definition of man taken from Buddhism: "A man consists of states of consciousness." The problem to be solved is "the perseverance of *these states of consciousness*." Buddhism holds that "each man carries within himself the conditions and limitations of his universe; that self-consideration contracts and finally destroys it while unselfish action expands it; that character through transmigration determines the persistence of the altruistic self; and that the end—beyond kingdoms, beyond the stars, in the sky that holds them all—is the peace of limitless consciousness unified with limitless will." "That peace is Nirvana."

GASQUET, ABBOT, AND BISHOP, EDMUND. *The Bosworth Psalter*: An account of a manuscript formerly belonging to O. Turville-Petre, Esq., of Bosworth Hall; Now Addit. MS 37,517 at the British Museum. With an Appendix on the Birth-date of Saint Dunstan, by Leslie A. St. L. Toke. London: George Bell, 1908. 189 pages. 15s. net.

The Bosworth manuscript of the Latin psalms recently came to the notice of Mr. Gasquet while on a visit to Leicestershire, and the present handsome volume is the result of the interest it aroused in him. The manuscript contains the Psalms in the Roman version, and a complete hymnal, besides an interesting calendar, of a slightly later date, and certain other liturgical pieces. The editors discuss these works somewhat elaborately, presenting the full text of the calendar, with other Canterbury calendars, in parallel columns. Since the manuscript exhibits the Benedictine (monastic) not the Roman (secular) office, and since the hymnal lacks the hymn for St. Dunstan, and since the manuscript is of such antiquity and beauty, they conclude that it was probably written for Dunstan himself in the earlier years of his archiepiscopate at Canterbury, in the middle of the tenth century. An appendix maintains that the saint was born not as Bishop Stubbs held, in 925, but at least as early as 910. Three excellent facsimiles illustrate the volume, which is admirable as a study in English ecclesiastical history, and as an interpretation of a mediaeval manuscript.

PRACTICAL THEOLOGY

BALLARD, FRANK. *Christian Essentials: A Re-Statement for the People of Today*. London: Cully, 1907. xv+354 pages. 8s.

This volume is a series of sermons upon such essential Christian doctrines as God, Trinity, Atonement, Resurrection, Holy Spirit, Sacraments, Sin, and Hereafter. It is a book for the people, wordy, written from the view-point of enlightened orthodoxy and with special reference to the views of Rev. R. J. Campbell.

LOOFS, FRIEDRICH. *Akademische Predigten*, mit einer Vorrede: "Über die Aufgabe der Predigt in der Gegenwart." Dresden: Ungelenk, 1908. 22+139 pages. M. 1. 50.

This little volume is one in a series on the "Predigt der Gegenwart." It contains twelve selected sermons which were preached by the professor of Church history before academic audiences. The first three sermons define the position to be taken in reference to the ethical and dogmatic material, the next two concern the fundamental principles

of the Christian life as shown by the Christian evaluation of life in general and some particular precepts of Jesus, and the remaining seven are on the doctrines of justification and atonement. The preface, however, is the most important thing in the little book. It gives a strong testimony to the need of a change in pulpit emphasis that is being felt in Germany at present. Professor Loofs argues that a Protestant preacher need not be bound by the perikope, but should adapt himself to the needs of his congregation. And in order to find out this need he should aim to learn "not merely the religious horizon of his audience, but he should take special pains to find out the intellectual life of his auditors in general. He who would serve laborers must know the whole social-democratic educational literature. The chief aim of the sermon should be that the congregation, the modern congregation, should find "an answer to their questions, comfort in their necessities, guidance and encouragement for the practical tasks that are before them." And how to go about to achieve this aim is excellently exemplified in the sermons of Professor Loofs.

COFFIN, HENRY SLOANE. *The Creed of Jesus, and Other Sermons*. New York: Scribner, 1907. 280 pages. \$1.00.

The sermon from which this volume takes its title was delivered to the graduating class of Yale Divinity School, 1907. It is at once a creedal interpretation of the Lord's Prayer, a statement of the underlying religious convictions of Jesus, a reduction of theology to a doctrine of God, a programme, and an appeal to experience. Many helpful utterances abound: "The aim of the doctrine of the divinity of Jesus is not to assert something about Jesus, but to assert something about God." "His theology was really subordinate to his purpose." The sermon on "Self-consciousness" has unique value.

KELLEY, WM. V. *The Ripening Experience of Life, and Other Essays*. New York: Eaton & Mains, 1907. vii+444 pages. \$1.50.

These essays give beautiful expression to sane and profound meditation. The title essay and those on "Automatic Evangelism" and "The Normal Age for Conversion" are remarkably illuminating. The collection as a whole, with its variety of material under the three divisions of "Avowals," "Answers," and "Consolations," is replete with wisdom and literary culture. Ministers, especially, will find the volume useful and stimulating.

DYKES, J. OSWALD. *The Christian Minister and His Duties*. Edinburgh: Clark; New York: Scribner, 1908. viii+371 pages. \$2.25.

In this book the Principal Emeritus of Westminster College, Cambridge, puts into permanent and available form the substance of his classroom lectures on practical theology. A half-century of experience as minister and teacher gives to the work marked sanity and thoroughness. The consciousness of the British nonconformist is sometimes in evidence so that New Testament interpretation becomes apology for congregational church polity to an extent that would not be necessary in America. Profitable emphasis, however, is given to the minister's conduct of public worship in the non-liturgical churches, and recognition is made of the fact that the churches have overtaxed the modern minister by the multiplicity and magnitude of the duties imposed upon him as the sole paid servant of the church.

The work may be criticized, along with practically all similar productions, for

being oblivious of the social probation which the church is now undergoing. The thought of leadership in social regeneration is absent; only the individual is in evidence. In this respect the book, although excellent in the ground that it does cover, leaves much to be desired by those who are conscious of modern church problems, at least in America.

HOYT, ARTHUR S. *The Preacher: His Person, Message, and Method*. New York: Macmillan, 1909. x+373 pages. \$1.50.

The author manifests a consciousness of modern pulpit problems not usually found in works on homiletics. To be sure, the exceedingly personal, and so subtle, element in preaching must ever elude book treatment, but in Part I of his book Professor Hoyt makes a remarkably satisfactory analysis of the elemental factors in pulpit power. The chapters on "The Social Message," "Ethical Sermons," and "The Ethics of Pulpit Speech" are especially valuable. The book is a timely contribution to the better training of ministers.

RICHARD, J. W., AND PAINTER, F. V. N. *Christian Worship: Its Principles and Forms*: Second edition, revised. Philadelphia: Lutheran Publication Society, 1908. viii+368 pages. \$1.50.

This work was first published in 1892. In the present edition "no change whatever has been made in the substance or sentiment of the book." The treatise, however, is decidedly valuable as a history of Christian liturgics, and it has the added virtue of presenting in full a good number of the typical liturgies of the church. Especial prominence is given to the worship of the Lutheran church, but the book will prove helpful to every student of Christian worship by providing the proper approach to an understanding of the liturgical practices in the various Protestant denominations.

BLACK, HUGH. *University Sermons: The Gift of Influence*. Chicago: Revell, 1908. 307 pages. \$1.25.

These brief and vigorous sermons constitute real messages to students, not, indeed, as such, but as men and women with ideals and needs common to humanity. The largeness, simplicity, and positiveness of these twenty-seven sermons explains in part the manifest interest and profit attendant upon the ministry of their author.

THEOLOGY

Faith and Works of Christian Science. New York: Macmillan, 1909. 232 pages. \$1.25.

The author of *Confessio Medici* who has already won many friends by his genial style and acute powers of observation, in this volume subjects Christian Science to a critical review. The first part of the book is devoted to a somewhat whimsical exposure of the logical inconsistencies and absurdities in Mrs. Eddy's logomachy. The latter portion of the book consists in a rigid examination of Christian-Science testimonies from the point of view of a trained physician, and is extremely damaging to the therapeutic claims of the movement. While admitting the value of psycho-therapeutics under proper scientific guidance, the author deprecates the irresponsible methods of Christian-Science healers.

The Christ That Is to Be, by the author of *Pro Christo et Ecclesia*. New York: Macmillan, 1907. xviii+385 pages. \$1.50.

These thoughtful essays elaborate the imperial significance of the religion of Jesus for all spheres of human life and more especially as touching mental and physical health. The author points out the present retreat of medicine as a purely materialistic science, and makes rather more of the miracles of Jesus than critical scholarship would be prepared to grant. The work, however, reveals much historical insight and is written in admirable style. The theodicy, like all others, is inconclusive.

FAUT, S. *Die Christologie seit Schleiermacher, ihre Geschichte und ihre Begründung*. Tübingen: Mohr, 1907. M. 2.80.

This little volume is a valuable and discriminating study of the interpretation of the person of Christ as set forth by the chief German theologians in the nineteenth century. The author sets forth clearly the logical inconsistencies involved in the early attempts to do justice to the complete historical humanity of Jesus while at the same time retaining his deity in the traditional sense of the term. The analysis and criticism of the Hegelian and of the mediating theologians is especially valuable and acute. Ritschl is treated with very great sympathy, and the author's own conclusions correspond in general to the Ritschlian ideal, although he makes a somewhat larger use of the appreciation which comes from a genuine historical study of the life of Jesus. He insists however, that religious faith cannot be satisfied with affirmations concerning a historical man, but that in so far as Jesus becomes central for religious faith it becomes necessary to make theological affirmations concerning him. The book is one of the best brief introductions to the modern problem of Christology which has appeared.

KING, HENRY CHURCHILL. *The Laws of Friendship, Human and Divine*. New York: Macmillan, 1909. 159 pages. \$1.25.

This little book contains the Haverford Library Lectures, and makes practical application of those ideals drawn from psychology and from religious faith which Dr. King has so effectively expounded in his previous volumes. The central message of the book consists in its interpretation of religious life as a friendship between man and God, and the application of the psychological conditions of human friendship to the promotion of profound religious life. It is written with Dr. King's well-known lucidity, and will doubtless be read widely and with great profit.

BOUSSET, WILHELM. *The Faith of a Modern Protestant*. Translated by F. B. Low. New York: Scribner, 1909. 119 pages. \$0.75.

Professor Bousset's little brochure, entitled "Unserer Gottesglaube" in the *Religionsgeschichtliche Volksbücher*, has been translated into English under the title "The Faith of a Modern Protestant." Professor Bousset gives expression in the warm, persuasive language of religious devotion to the uplifting influence which comes from the Christian belief in God. It is scarcely to be expected that a little volume of this size should enter upon the critical question as to our scientific right to hold the sort of faith which is depicted. This problem is of more fundamental importance than is an exposition of the practical inspiration which comes to life from holding such a religious faith. It is interesting, however, to observe that a somewhat radical critical position in biblical scholarship does not make impossible the holding of a faith which rivals in warmth and eloquence that of the most orthodox pietist.